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Must Remain in
Transcription Room

M2460
Sunday, September 29, 1974 (Cont.)
Monday, September 30, 1974
LAND
Evening

_____: In this one instance, for instance, I was working on a planter box and I was reminded of Work because I often associate work in the garden with making simple attempts to create an 'I' and I noticed my hand moving very slowly and I was alert and this is my experience is a good time for me to try and make Work attempts. So that time I tried to concentrate my wish to create an 'I' that could be present to whatever it might be present to, rather than trying to ....

MR. NYLAND: ARG you making it a little too complicated.

_____: Well, I was trying not to caught up with the particular motion that I was making. I was really just trying to let go at that point...

MR. NYLAND: Wait a minute. You get caught up with the thought.

_____: But there was a point at which there was no thought.

MR. NYLAND: It's possible. It's possible. Of course you lose the thought. But already the concept of alertness exists which is very close to awareness provided you take something away from the alertness as a result that would give you knowledge of yourself. You try to eliminate from that any kind of association with either your mind or your feeling. So it become really much easier. Instead of going back and then saying to yourself you have to think about it, and you have to do this and so forth in order to eliminate this and that and the other, you become involved in that kind of a thought process. The decision you must make ~~you must make~~ at the time when you wish to Work ~~if~~ is you ~~wish to~~ that you make it is to say okay, yes thank you, I am awake or aware. Something is there. I don't even go through the rigamorole of creating it , because I know that as soon as an awareness can start, I also know that an 'I' must be somewhere and moreover I don't want to describe the 'I' too much. I simply say I'm interested in the existence of an awareness. When that exists for me, all the rest also exists for me, because again this is a result culminating in the fact of a knowledge of myself that I exist and the acceptance of that what I am at that time, including even moving a hand, without wishing to change that. I can be talking and I can do this and that and I remain unconscious ~~and~~ but then when I continue to do that, a thought sometimes comes and I become aware of this without even describing the movement of my hand. It is at that time that something different happens which I call an awareness and introduces then a statement of myself existing without any further description and that's all I'm interested in.

_____: The problem for me was, as you know from the last time

that I was getting caught up in the alertness.

MR. NYLAND: Yes, that's right.

_____: and my attempt really was to let go of the alertness and it really was ~~just~~ very, I mean it wasn't just complicated; I mean it was much faster than what we talked about...

MR. NYLAND: Yes I know. I know.

_____: It was more a question of just letting go and opening up to have 'I' present to me.

MR. NYLAND: Yah, but then immediately you have to let go and let the 'I' function, because you still are in relation to that what you are existing, and it's much easier to stick to that and elminate from the observation the different things that you don't require. I think that the question of awareness can be quite instantaneous. I have the thought. I am immediately aware. I have to learn how to make it function that way so that the thought immediately leads to that kind of action. But I think practice will help a great deal by eliminating the thought processes of making the shortest _____ that I can. Many times we talk about how to create an 'I' or what an 'I' is doing when it is functioning or how it has to exist because of first a wish and how the wish has to be based on a motivation. All that is good theoretical knowledge and it illustrates what is required and in the end one comes to the same ~~results~~ conclusion of an 'I' functioning, giving results of objectivity. But you see,

after that is done, you know that prescription and to some extent, even, how you condense it. You wish 'I' to be there, but all but leaves to make it. You now say, it is there, now because of that there can be an awareness of myself. If it is not so pure, I purify it while the awareness is there, and that I would say would be legitimate, because in that process I also think a little bit about what it is that I cannot accept myself fully or that I ~~don't~~ notice that there is ~~still~~ something else still existing like a feeling or a wish for a description or whatever it may be. So I eliminate that but I continue to move my hands to assure myself that there is an activity in the form of life which is taking on the form of my hand. I think you know what I mean.

_____: Yes, I do.

MR. NYLAND: You can shorten the process and you see you will be much freer because the awareness is really almost around the corner. It is a corner. On one side it is alert and on the other side it is aware. Sometimes you say one is walking and you would like to meet God but you turn to the side street you hope to meet God. It is as particular instantaneous as that. It is sometimes absolutely at that moment ~~be~~ because a moment has no time, so if I live in an alertness which is heightened, it's quite easy to go to an awareness which is free, even, from any form of time. Well, this sounds a little theoretical.

_____: Well, ~~I~~ that was where I was shortly after I talked to you the last time, but I had an experience at a meeting in Chico about

a week ago in which I was, we were just sitting in a semi-circle and Stephanie had recommended on one of our answering tapes that in between time, during our meetings that we try to make simple attempts, and I did it this time. My wish was very strong and suddenly there was a body sitting there and there was a very strong sense withing myself that I existed and it's still extremely strong in my memory - this experience. But the question I have about its rightness is one that relates to what I asked before and that is that there definitely was the impression that there was something impartial observing me , as a and what was observed had a form but it wasn't a description of a form. It just was a, there was no thought taking place; there was no feeling ; it was just that there was a body sitting there and that there was great clarity that this body was sitting there.

MR. NYLAND: Yah, I think it could be simply an acceptance of the fact that the body body exists.

_____: And then my thought came into it because I noticed it and it was almost like a shock and then I tried to let go of the thought and allow 'I' to be there again, and it did function in that way again. I feel that that was an objective experience and that there was impartiality there.

MR. NYLAND: That's good, Bob. Whenever I hear of descriptions, I don't always, at first at least, agree and I always will give a warning that you have to be very careful that it actually is a continuation of an awareness and that that really in that process

there is no thought. But it is very difficult even to judge about it and the only solution or the only answer to it is simply continue and continue in the way you are doing because you will find out better than anyone else if that actually is a result of an awareness or it is still something tinted as a result of ~~a~~ the mixture of a little bit of awareness.

_____:Yes Sir.

MR. NYLAND: It is. All right.

_____: My effort in that experience actually was when my ordinary mind became alert that this was all taking place and began to start associating. My effort was to let go of that and allow 'I' to be there again.

MR. NYLAND: Yes, it's right, but the trouble is that if I keep on saying get away my thought, I keep on using my ordinary mind.

_____: Well, it was, but it's like, I drained. It was like the thought ~~is~~ was there and I let go.

MR. NYLAND: All right. If you want to change the situation, that is, if you make the circumstances different or you make yourself different or if you make the attempt different, the condition of your body different, or if you introduce something that has nothing to do with the existing state and it is if you start anew, then of course you have a very good chance of making another 'I'. It's quite right.

If you break everything from the past and you ~~brake~~ BREAK also all associations and you ~~brake~~ BREAK then quite definitely the possibility of the continuation of your mind functioning. When you start over again, as it were, and start from scratch then AGAIN the creation of an 'I' will give you the possibility of a similar kind of experience.

_____: In this case I feel that it was, it did repeat, and it seemed like a very strong experience. It's one of the strongest I've ever had.

MR. NYLAND: I think it is right and that is why one should never be negative about it. All that one says, all right, very good, make sure that every demand of objectivity ~~is~~ WAS satisfied. All right, Now we're on the side of a new cassette. Who wants to continue to ~~sign~~ SOIL it?

_____Mr. Nyland.

MR. NYLAND: Yes.

Daniel ____: Daniel.

MR. NYLAND: Daniel? Yes, Daniel. Daniel? Are you back? All right.

Daniel _____: My question has to do with acceptance and impartiality and I'm not clear where one , where impartiality, if there is... An example...

MR. NYLAND: If what, what?

Daniel: Where impartiality begins and acceptance ends or... maybe if I put an example I could make it clearer.

MR. NYLAND: Good.

Daniel: When I Work lately, what I've been doing when I'm reminded and I have a wish, I say, this is me, and this involves an acceptance of what I am and I allow something to observe me, my body moving. And many times I move and there's a registration of me moving, my life there, impartial, and then my mind says there was a registration of my body moving IMPARTIAL.

MR. NYLAND: Which mind say that now?

Daniel: My ordinary mind.

MR. NYLAND: Yah. All right.

Daniel: But I didn't, like I didn't do nothing do nothing to make it impartial. I just accept myself, okay?

MR. NYLAND: Yah.

Daniel: That's clear. Then...

MR. NYLAND: Now wait. Not in the way we mean acceptance. If you want to use that word it has a special meaning. You notice yourself and of course, because of that you can even accept yourself the way you are. But that is not what we mean. We want to have a definite

registration, at a certain time, which indicates not the form, or no association with any kind of form and no description whatsoever and still can be accepted. Aceeptance in that real sense can only accept life because it will not accept form, and so the difficulty that is involved in this kind of impartiality. Impartiality is a generic term; it is that what I wish to accomplish, and the end of that impartiality, if I would consider it as 100 percent, is a state of total acceptance. So you see, they both cover each other. They are not the same. The end is the same. In other words, acceptance belongs to impartiality but impartiality contains much more than the acceptance. I only use the word acceptance because that is the end result of my attempt for impartiality. Is that clear?

Daniel: So would it be right for, it's necessary for me to accept myself on that first ordinary way.

MR. NYLAND: I think it is difficult to do it in the beginning when the process is not entirely 100 percent impartial. I think it is something to look forward to, that you then finally can accept yourself as you are, but many times the acceptance in ordinary life has to do with the fact what I am and the difference is exactly in that, because what I am is a description; that I am is a fact of existence. I think on practicing impartiality until finally this impartiality is correctly received by me as a registration which then indicates acceptance of that I am what I am. Can you see it as something that is quite close, not exactly the same and one is part of the other?

Daniel: I see it that way, but I don't see what do I do to be

impartial.

MR. NYLAND: Oh, all you do is to make an atempt to be impartial by whatever you understand impartiality. If there is still the slightest like or dislike or any kind of emotional involvement, any kind of energy that goes in what you might call an unconscious direction, and not in the direction of this conscious effort, anything that hampers the existence of that what is emotionally conscientious for that reason or perhaps even conscious, that that simply cannot be soiled by any kind of thought or feeling. The more that become pure the closer I get to the impartiality in reality as 100 percent. And I cannot expect to have that right in the beginning and definitely the acceptance itself, because that means really so absolutely no description whatsoever that that in itself as acceptance indicates impartiality par excellence. Do you understand a little?

Daneil: I'll have to think about it.

MR. NYLAND: Yah, think about it because you were a little unclear about the two words as if they were different, I say they are different but they are superimposed.

Daniel: It seemed to me that when I experienced impartiality, it's the registration that is impartial.

MR. NYLAND: That's right.

Daniel: But it's nothing that I do to make it impartial.

MR. NYLAND: No, I think you're quite right. It is the function of an 'I' that makes it impartial.

Daniel: I seems that all I can do is definitely create an 'I' but first take the posture of allowing it to happen and by that lately I've been saying sort of "this is me" and by that I apply a word, I sort of...I sort of ultimately accept it by saying this is me without description and then try to create the 'I'.

MR. NYLAND: Yah. I think it is necessary if you want to call it that way that 'I' as I am submit to the observation by 'I' so that I'm quite willing that my 'I' in observing me is going to record or register the fact I exist. But this is inherent in the original wish that I want to Work, so of course I'm willing to become an object for observation. But you're quite right that the statement of impartiality is made by 'I' not by me. When it has been made and the result has been recorded as an absolute fact, then my ordinary mind can also recognize the difference between a relativity and absoluteness. All right?

Daniel: Yes.

MR. NYLAND: Yah, Okay.

Richard: Mr. Nyland.

MR. NYLAND: Yes.

Richard _____:

MR. NYLAND: Richard who?

Richard _____: Richard .

MR. NYLAND: Where you from?

Richard _____: from Oregon.

Oregon.

MR. NYLAND: ~~Havard~~. Yah all right. I thought we only had one person interested in Oregon. All right. Tell me.

Richard _____: The very things that brought me here are disatisfaction with what I am what I've manifested or my unconscious states. It's very difficult for me to eliminate them from my attempts. In other words, as

MR. NYLAND: The elimination would mean really destruction and one doesn't want to destroy it. One wants to accept it, also that state of unconsciousness for whatever it is worth; at the same time trying to become conscious requires energy and I want to give it as much as I have so as a result of that kind of a wish I don't want to give too much to the continuation of my unconscious state. I don't eliminate them but I reduce their function and then they find their proper place in relation to the attempt of an 'I' if that is my conscious effort, an 'I' actually observing and registering my existence. When you say ~~when~~ that you have to undo them or that you go against them, I think you're wrong. I think one leaves them the way

they are but in the presence of an effort for consciousness, they gradually disappear, because that what is a conscious effort has more value and will make that what is unconscious be pushed in the background, and even, as we sometimes say, wither, wither on the vine, because they don't get enough and in the presence of that what is of a higher level that what is lower will have to submit to it. Sometimes I say the effort for consciousness is like the sun shining on my unconsciousness which is like snow and in the presence of the sun the snow must disappear because that is a natural law. It's the same way with one's ordinary life in psychology. That what has a higher quality will always influence that what is lower and if the lower is adhered too much or in the way of that what is higher, the lower will have to disappear. So I don't do that. I don't know how much is the value of one or the other. My attempt is to make something of a higher quality and then I would say let God take care of it. You understand that?

Richard: Yes.

MR. NYLAND: Yes. Because if you do it the other way, as it were, trying to eliminate yourself as an unconscious man, you run up against so many difficulties, aside from the fact that it is really impossible. You cut yourself, as it were, you cut your own throat. You need your unconsciousness in order to have something on which you can stand and which can be used for the purpose of building something of a different quality. And many times that what you have received in your ordinary unconscious life has a certain value, not only for the maintenance of your life there but for the maintenance of

your body which contains also organs which have the potentiality of development. And so if you neglect even your ordinary life, your body, there is no particular possibility of feeding in a normal way even those things that are potential and the potentiality will mean, of course, a feeling center which is half developed and a mental center which is just beginning to be developed. That all becomes very much dependent on my personality functioning the basis on which that what I want to do is like an embroidery. You see sometimes one must look at these efforts as an embroidery of life on a piece of fashioned cloth or burlap, something has sufficiently large weave that it is not so difficult to embroider on. But it is the background; it is that which is the basis from where I stand, knowing that I want that basis to be the way it is and not change it. But the embroidery is the beautiful thing that I want to build. You see what I mean. That way. Now you form an organ.

Richard: Say that again. Say it in other words.

MR. NYLAND: Say it.

Richard: Uhhum.

MR. NYLAND: How did you get interested? Through whom?

Richard: Well it started out. Some years ago I became friendly with the Alex Halder Group in the Bay Area.

MR. NYLAND: The group here in the bay area?

Richard : Yes.

MR. NYLAND: Yah.

Richard : And ~~th~~ then I left it and went up to Oregon, through reading Beelzebub and some other books interested in some friends and and then I came to see what I came to see.

MR. NYLAND: All right. Are you living now in Oregon?

Richard : Yes.

MR. NYLAND: You know, what's her name, Veronica. Are you here?

Richard : I met her.

Veronica : Yes

INAUDIBLE

MR. NYLAND: You just met her. Have you got an oregonian handshake? All right. Talk with her. She knows a little bit about the attempts in Portland.

Richard : Thank you.

MR. NYLAND: All right.

Dan Block : Mr. Nyland.

MR. NYLAND: Yah.

Dan Block: It's Dan Block.

MR. NYLAND: Yes, Dan.

Dan Block: Some time ago you gave me a practical suggestion to a question I had about ~~begin~~ being able to take more advantage of working with people in the group, especially in the construction company. What the practical suggestion was was to try once a week, early in the morning, to sit for 10 or 20 minutes, hoping to meet God if only for an instant, and then as I went into my day, to try as I was working with people or having contact with people in the construction company, to hold on to what I had contact with in the morning. What I had experienced the last time I did that, which was Saturday, was that for that 10 or 20 minutes in the morning, after that period I had a certain poise. I didn't, I wouldn't say I met God, but there was a definite emotional quality and as I went into my day, for the first couple of hours, it was like as if I, there was something in me that was more solid and I would remember to Work. What happened then is that after a few hours I lost that, and it was then a question of just starting all over again, of being open, wishing to Work, being reminded by different things, taking time for myself, and ~~the~~ my question is how can I hold on to that more. The reason why I ask that is I find ~~is~~ that I get caught up in my unconscious states and if I don't have something ~~that~~ which is more essential I just waste my time.

MR. NYLAND: I wouldn't say waste your time but it is not used in a valuable way for further growth of yourself in that way. But you see it is common occurence Dan. If I have something that I eat ~~it~~ and it ~~will~~ leaves a very good taste on my tongue, that taste will last maybe for an hour and then because of the saliva and other things I swallow, the taste disappears. Then of course I say, I wish I had the taste again. Well maybe I can eat the same thing. And I believe that in the beginning ~~I'll~~ one has to stimulate this particular desire of onesness on a spiritual level by a variety of different indications which ~~that~~ remind one that certain Work is possible and ought to be done. It isn't always the question of ~~hoping~~ wanting to meet God, aside from the fact that it's very difficult to meet him, but I put myself in a certain state of receptivity and then I want to see if anything that is within me, of a certain quality, can take the upper hand and for a little while be in the administrative chair. I want certain certain things to start to guide my life. That is what I say, I want certain things when I taste them, but I have a taste of something that I don't want to forget, but certainly will during the time that I taste them have an effect on me. So I put in my mind and in my feeling certain thoughts and certain feelings which I believe have a quality of lasting, of being longer than just the imprint of a little moment. I want something that has substance and that when I take it in, even starts to digest. It's like something like~~a~~ a lozenge ~~that~~ I put on my tongue and I want to suck it because I have a throat that needs repair. And so I don't eat it but I give it the chance to disolve gradually. When I Work I don't want a concentrated effort not to last long enough, although it is good to be concentrated. I have to find certain means

by which the energy represented by the concentrated effort can be used in spreading it over a certain length of time. And this is the way I would try to Work. I start out in the morning with breaking ordinary habits and I start using a relationship of a different kind of nature which I call higher than what I am and in my life as a human being it is allowed even to have the thoughts or the feelings about that what is non Earth. Now when I have that and I want to have ~~a~~ the concentration ~~like~~ of that, I extend it intensly for 10 or 15 minutes. But now I first establish the fact that I would like to have that as a guide, and then I start with ~~the~~ AN activity instead of sitting. I start with an activity ~~that~~ WHICH does not require much energy. At the same time, drop by drop I let some of that elixir of life mix with what I'm doing. It changes the whole atmosphere of myself; it changes everything I do. Each thing becomes a little bit heightened in its life, and perhaps even the coloration of it is different. And I'm reminded for two or three hours and it lasts that long because I have distributed in a condition of dilutness, but still sufficient to give an effect on me. Try this in many different ways. You have to change your concentrated effort and spread it. You don't eat a lump of butter, you know on a piece of bread. You spread it over the whole slice. It's the same way. If you want to ask God something, don't make it too heavy. Just ask that, no more. Or say to yourself, I wish that I could continue to talk again, but in a very soft way, hoping that it will be just enough that ~~you~~ He can hear me, ~~but~~ and not enough to criticize, me. You understand that?

Dan Block: I think so, but I do sit for 10 minutes but then after that do something for a short period of time...

MR. NYLAND: Do something right there then which reminds you of that what you were 10 minutes or so before and collect it then with very simple activities, not your daily life as yet, so that you establish in your level of being a certain condition which can be much more lasting than afterwards the memory ~~of~~ OR a thought or the recording of the effect which was intense but did not last long enough.

Dan Block: Yes, I understand. Thank you.

MR. NYLAND: All right. Yes. It sounds theoretical. ~~but~~ One wants to explain it in a certain way and wants to become clear. When you actually start to do it, it is not that theoretical. It's a very practical kind of a thing. I want to keep something in mind; I have it in mind and if I lose it, I make something to remind me. We talk about talisman; we talk about little amulets; we talk about a rosary, I said the other day, something I put in my vest pocket ~~and~~ I take it out. Sometimes I connect it with that what I have and is already familiar ~~to~~ with me. I say it's in my pipe and every time that I light a match which is many times, I know damn well that it can be connected with the wish to be awake. Particularly when things go a little different and I light a match which is not lit, because then I can swear that the match is no good because this present day and age and industry and so forth, it makes things cheap and why should I have that kind of a match that doesn't light. All these different things, of course, are very small, but they belong to my life and it is made up of all such little things. I don't only live ~~by~~ my big words. I live by very simple four letter words sometimes and certainly not all the time by Heptaparaparshinokh. Make your

life very simple in the day. Tomorrow, Monday, again a good chance, to come away from here, it's already a cassette and a half. Use it; let me spend this energy now. Keep on using it. Consider it valuable so that you pay attention to it. Don't just let it be blown out by the wind as soon as you get outside. Don't destroy it or at least part of it by immediately going back to your unconscious state of gossip or just blah, blah and nothing else. Hold on to something that you have because if you say it is precious, it is worthwhile to hold on to it. But these are little tricks that you must know about because your body, your unconscious state, all the different thoughts and feelings, they're very tricky. We talked about the devil. There's no question about something existing. Well, it looks like the devil. It's only extracted even if you don't see it and even if you think maybe it's a poltergeist I don't know. Who knows? The devil may be in the little body of a pussycat. But you must live your life the way it is for you and you have to become very serious about that wish to see that that life is worthwhile spent and nobody can tell you that you should. I don't either. Even when I say you should, it sounds very funny. It is really I wished you could, and there is no command then unless you give it to yourself. You have that kind of freedom. God never has made a certified public accountant to look after your life. There's no registration necessary of anything that you have been doing. You're free to live your life and spend your energy any way you like. The accounting will come later by asking if you've used the opportunities that were given because that is something like a universal law that one has to accept the possibility of seeing that what is for the purpose of that what might become and that is simply a very simple statement of saying that I have to be a progression, a change sometimes I say, for the

better. I rather say a change for the inside expansion, not to the outside, not an expanding universe unless you mean by that the contracting universe within one's own world. Because after all one is interested in the existence of infinity which is non existent as far as form or time or space is concerned. Nevertheless existing, and it is interested in the amazing fact of finding out that it does exist usually at such places which are no places. And in such a property which is no property at all and so much bound by finite forms that they have become infinity. The concepts of eternity are extremely difficult to understand but by constantly trying to find out what it is within, you reach a certain point finally of no return: that is eternity. Now we are deep in philosophy, aren't we? I hope you will have a good day tomorrow. I hope those who can come tomorrow will put the finishing touches on the few days that I happen to have been here. I hope that you think about questions that you want to talk about and that there is a good exchange. I hope that you will keep up a certain level of interest and that you try to formulate for yourself what seems to be important and which needs clarification. I hope you actually will sleep well and I hope also that in that aspect of the beginning of life tomorrow God will bless you, although I have nothing to say about God. All I hope is that there is a blessing for you which you can use. So good night.

Five minutes on this side and forty-five on the other side. And then ~~will~~ we'll see. We have to accomplish something with tonight, not so much in giving you tasks. Only holding out for you all after, we've had now about nine meetings ~~already~~ or so, no seven, eight, enough I don't know. Enough. Every day and some days two. Quite a conglomeration

and a volume of discussions of Work or interpretations. It should have a certain effect on you because otherwise it would be silly to do it, and the question is how much of what can be used and will help you. Of course I want you to use as much as you can and I think it is a question of being open to that kind of possibility so that it would come from inside of yourself, and wants an expression to the outside world. Whatever form that might take, something has to be stimulated within you in your essential being. If I ask you for or give you a task and I suggest that you do this or that and the other, you really don't do it for yourself. You do it because I ask you and it is all the time that in doing ~~that~~ the task, you think a little bit about that I gave it or that it seems to be the right thing to do or maybe you don't translate it into a real wish to do the task because it didn't come from you. When you want a task, you have to make one for yourself, because then it becomes part of you and what is really how, what is really the reason that there is something within yourself that starts to, I call it crying out, for the possibility of keeping alive. Knowing that what is crying is not very much afraid that it will continue to remain in prison. The whole idea of being alive on Earth is, as you know, a part of an appearance in which in this particular lifetime on Earth we are crystalized out in a form and life exists from conception to so-called death of the body. Then it continues to exist because that's the only logical assumption and ~~it~~ what will happen to one as a person, having still a name and dying and then being, I say as life, in a Kesdjanian body or maybe the beginning of a soul. Now that's it.

(SIDE TWO)

MR. NYLAND: Now I feel like I really go ahead without any further interruptions. How one goes through one's death; it is still a problem and there is no really direct knowledge and you will only know it when you yourself will experience it. But of course, there are certain descriptions by others and also certain assumptions on the part of oneself. If one assumes that life exists everywhere or it's actually eternal, then of course that what one sees as forms of life is nothing else but the form crystalized because life happened to be there, but it does not mean that life does not exist outside of a form and if I say about God that he's omnipresent, then of course I must know, not even assume, that he is everywhere. Naturally if that is an attribute of God and if I say God is alive, it become an attribute of life. The omnipresence is very difficult even to understand, but omnipotence is even worse. That is that has a force existing and the ability to do, and we mean by force that what becomes apparent by a movement. So if I put it on that basis, then I say God is omnipresent and he is also omnipotent. As it were, he's constantly on the move because that is a form of life I am familiar with. If I say it is not moving, a body, I say it's probably dead, although I can assume or more or less imagine something existing which may be within in activity and to the outside is completely, as I say, dead. But when it becomes a question of non-moving and I consider then life, I say life, if it is within anything, is a movement even describing it as certain molecules or atmos as- configuring around each other. Even then when I say a rock, it has no life and we call it inanimate. But is there a movement within? And then I start to equate life with a movement and I must

also say, that is some kind of life within a rock. Because I know what is meant by the ~~mo~~ movement of molecules the BROWNIAN MOVEMENT ? which I can decipher under the microscope. And so movement is not really the one quintessence that you might say it. I think for that reason the third attribute of God, omniscience, is probably much far--much further reaching. It means that there is knowledge everywhere, not only in space but also in any time length and that life, in that sense becomes knowledgeable. The knowledge of this scientific form of omniscience, being then present to me, and being powerful, ~~it's~~ IS really that I now have a concept of life itself and that I can also understand that that life can be enclosed in a form, I simply--I call it a crystalization on Earth and Earth itself a crystalization and also the different planets crystalized out ~~in~~ AT a certain place and also an understanding of an evolutionary and an involutionary octave. All of ~~this~~ that comes in when I think of ~~a~~ the concept of God or the concept of life. And then I prefer to use words of infinity and not understanding the finiteness really, having to become omnipresent. You see immediately I see myself as something that has to exist and is existing and is not really as life subject to destruction and the only logical way to continue to think of that is that I see everywhere around me also certain crystalizations of life, partly assuming that life is there, but very definitely knowing that it ought to be, because otherwise why would the universe be in existence. And my conclusion must be that the universe must remain in existence because if it stood still and there WAS no movement, there wouldn't be any aliveness. Then this question of motion in a certain crystalized form. I really cannot imagine any kind of a form of life existing without any form whatsoever. And still we talk about that-

a wish to be fused with God. And the concept of God with us being fused ~~with us~~ becomes very confusing because what is there of me that I become fused with God. Do I still retain any kind of an identification? And then if I do, it is not a fusion. So it has to be ~~that~~ in such a way that somehow or other, I will lose the sense of time, the sense of space and the sense of my total existence and even the sense of my life, and my life then as a force, being united with the totality of all life, will not allow anything as an entity to exist under my name. I think it goes in two or three steps. I live on Earth with a name, and also a form. I die to the form. I become aware; I become conscious and conscientious; I become a real man and I get to that point by complete selflessness, sacrificing you might call it, or placing myself in the right relationship to all the other different phenomena. Then the next step in the cosmic scale is a combination of that what is life ~~and~~ in more and more less density, but then continuing to exist in further progress of understanding and gradually becoming less and less identified even with my name. And in the cosmic realm it is a very similar one to the self-knowledge or the self-conscious REALM with which we are concerned also ends at the point with the wish to fuse, that is, to wish to become nothing, and at the same time become everything. That is the concept that we will by. It is not always satisfying and it is certainly is very far from a real understanding that I dare to say I know, ~~but~~ At the same time it is a possibility for the acquisition of more knowledge of a different kind which will lead to ~~an~~ the understanding of the existence of why God is LIFE ~~there~~, and whatever may be the other concepts that are connected with it and that whatever may be of the totality of life, or God existing as absolute

and then why Gurdjieff ~~then~~ says also eaten up by Heropassa. It means that there has to be a motion IN ORDER to create the two forces which belong together - involution and evolution and that ~~they~~ WE as men, or any kind of a crystalized form in which life happens to exist, remains subject to these two forces indicating life existing, simply going in opposite direction to create an equilibrium for oneself and then extracting from both ~~and then extracting from~~ forces that what is the energy for the maintenance of myself and dependent on how much I take from one and how much I ~~take~~ from the other, that that what is me as life crystalized could become life less and less crystalized, finally losing all form, only retaining my name, finally losing my name and then being fused with the totality of all things, which in itself has no definition for me as a man. It is just then life and if life exists in that way with the three attributes of omnipresence, omniscience and omnipotence, then that what is me experiences that, and ~~then~~ WHEN it is omnipresent. That ~~is~~ experience is possible to experience, that is, that experience is possible to know about at any one place anywhere in any time. This is now my aim, that will lead to that kind of understanding of myself, first that I am, then as I am, then how I am, and then how I wish to become. That means what I then am and ~~that~~ WHAT is my value. I would like you to think about these ideas, not to solve them, but to give ~~them~~ ONE an impetus and a depth of a wish to understand one's own life, and to have a very definite reason to congregate and to discuss such questions. You see this is Monday evening. I would like to talk to those people who have tried to make a Monday evening. They have not always been successful because of a lack of understanding of what is the meaning of such a group. It's a group in which Work is discussed among those

who have actually Worked. So it forces immediately for those people who want to belong to talk about their what we call Work attempts, which must always include the possibility of ~~an~~ experiencing the existence of oneself impartially and simultaneously. It is not so easy even to describe that but I do the best I can in the beginning in the application of these kinds of concepts and then I relate what I have done and perhaps even what results I have obtained. I listen to others; I listen to them such statements carefully. I don't want to question them because they are not my experiences. I expect someone else not to question me, because they are mine, and when they are mine, who can judge? So I leave it at the point where it shows that there is sincerity in expressing and honesty in making an attempt and simplicity in the describing of the result. That ~~What~~ is the stimulus of such a meeting. So that then without any criticism, without any desire to shine or to distinguish yourself, everybody remains in relation to Work on the ~~way~~ Road to Work without determining at what particular place of the road you are. If an aim is in the distance and let's say you are a roadworker and you do that with pick-ax and a shovel, the fact that you work on the road is the important principle. The fact that you are at different places is not important, provided the aim is constantly in mind, ~~but~~ because I cannot judge about the state of ~~somebody~~ one who is fifty yards ahead of me. He ~~is~~ is in a different part of the road, but he's equal to me in being on that road. And so this question of distinguishing ~~yourself~~ ones of, or to set yourself apart a little bit, or to have an idea that you can think better in explaining. All of that is from the standpoint of this kind of cooperation nix-nix. It doesn't cut any ice. There are other things that don't cut any ice. The description of how you Work,

because such Work for different people is always different because you are different in your ordinary life, you are different as a type, and as a human being, and in that there is an introduction of something unnatural with which you have to deal and you deal with it in accordance with what you are. Supposing you are a feeling type, emotional, it's logical you approach Work from that standpoint. But if on the other hand you want to have a little explanation with your mind and you become interested in a little bit of theory of an ABC or a description of an 'I' or the expectation of heaven on Earth in a certain way, maybe with gold in the pavement. All that is quite allowed, but don't let one thing be in your way of yourself. That what is needed for each person is a relationship to his growth. It doesn't matter if it is emotional or intellectual or even physical. The question is what do you reach as a level of your being and do you leave a meeting like that being spirited by a desire to wish to Work. That is ~~all~~ what I said in the beginning. How can you be touched? How will you allow yourself to be touched? How will you open yourself up sufficiently ~~so~~ that you are free from all kinds of prejudices? How can you make yourself like a child in order to enter the kingdom of heaven? ~~What is~~ BECAUSE IT'S necessary that all such ideas about yourself should be pushed in the background? It is necessary, when the approach has to be an emotional one because my desire, my real wish ~~not~~ MUST be based on a feeling and if possible even a deeper NEED feeling which includes with all the attempts that I make, the attempt towards going towards something, which is for me is like a prayer. That requires that I have to be quite open and so when I say I wish to Work, my mind must not function anymore. I wish to be open to the possibility of growth, and I expect that I will grow ~~then~~ WHEN I try to make present to

me something of an objective value which will tell my subjectivity and that such and such ~~as~~ such is not too acceptable as yet, but first to accept it only without any even description or without any desire to use my mind to hold ~~my mind~~ me up. When I say I wish to Work, I Work. I don't question it. It is there because of the wish and many times I've talked about the creation of 'I' is really my wish without any further description of an 'I' being created, then starting to observe, then starting to receive information about myself, then storing it away and there it is on the shelf of my memory as an objective fact. All ~~o~~f that is very good to give a little illustration of what actually does take place, but when it is in activity for me, it takes place in the moment and it means that if I can have Work ~~at~~ on the tip of my tongue, I'~~ll~~ be very happy to use ~~Work~~ words to express it but before it gets off of my tongue, I like to have Work being swallowed by me. When it is swallowed it will digest. It will change my whole personality. Any kind of minimum objectivity that I introduce will start to have an effect the same way as so-called rare elements in the physiology of my body can have a ~~d~~ very definite influence so that certain minimum ~~q~~quantities, of I say boron and iodine, all affect my total chemical ~~balance~~ health. AND So it is that much of this psychology, the least little bit of an objectivity introduced in the midst of subjectivity will start to help me in the germination to give that what ~~o~~bjectivity is, even if it is only a molecule a chance to continue to ~~with~~ live, provided I continue with my wish, which ~~then~~ again I say is logically followed by the creation of an 'I' and so forth and so forth. I talk many times about the 'I' and about theories in connection with it and how it ought to be explained, and of course it is ~~not to say~~ necessary at first to explain quite clearly what is involved and then don't

question it any more. You just follow the prescription and if you can you shorten the prescription, because what is of prime importance is your wish to grow up. You wish to become free. You wish to create a union or a possibility of ~~G~~ fusion with God~~u~~ ultimately. M~~o~~stly the wish really for freedom, paying attention to that what is life within and which is now and present, to see yourself as you are as a crystalization and try to disolve such crystalizations in order to keep life, and in a very general ~~life~~ WAY, to be in a certain definite state as a level in which the variety of different impressions that are received have not as much value ~~as before~~ any more than I used to give them, and that in their place there is going to be something that to? me becomes more and more important which is the development of my spiritual life, and I wish to Work then in accordance with a CERTAIN very definite way so as to acquaint myself with such a method, not intellectually described all the time, ~~and~~ BUT I would say that I want to make it more ~~and~~ more part of me, so that when I say Work, I have it. Sometimes I've said Work is very much like knowing the telephone number of God and being quite sure that when you phone, although it is a private number, it is for your ~~guide~~ God that you wish to telephone, that you're quite sure that at any time, any time ~~that~~ ~~you~~ within 24 hours, day or night, there will be an answer. This is my Work, and this is why we talk and this is why also we talk about a variety of different aspects in order to cover as much as we can of the different idiosyncracies of each kind of a human being, as a type, so that a group can learn to understand each other and now when you come back on a Monday, you come in preparation for something that is going to be given to you if you allow yourself to be open and ~~then~~ that you will contribute to the extent that

you can share whatever may be your own experience, not in any form of a testimonial, not just to try to tell others that you are wonderful or even that you have Worked. It's necessary to be very simple and also, when you try to describe, don't describe it, I would say intellectually. You just describe it because you say I had a feeling, and it was as if something was actually present to me of a higher quality. I cannot describe it further, but what I try to do is to open myself up more and more and I try to eliminate my thoughts about the whole business, because I know as soon as I allow any kind of a thought to come in I lose the contact that was there originally. It is idiotic to talk and explain intuition. It is a knowledge because it is there, you know it, ~~and thereness~~ awareness is like an intuition which reaches you, not through the intellect and not even through your feeling. It is something, you might say, God given and perhaps even from the blue sky, but it only will come when you become open to that. That means the elimination of the obstacles of your personality. That's why many times one says if you wish to Work, you ought to start with draining. You ought to eliminate the different things that are of no particular consequence. You could do for a little while very well without muscular tension. You don't have to have too many thoughts and if they are too many, ~~many~~ MANY the worrysome ones perhaps can be redueed and as far as feeling is concerned, it is sometimes such a chaos, feeling this way and that way, and all kinds of mixtures of feelings and in addition, the feelings which are there are being criticized by your mind and the fight is between the two, mind and feeling and not coming to any conclusion. So I say relax, drain, get rid of the extraneous energies which occupy space and time and do not belong at ~~the~~ that time in your mind or

in your feeling and drain it out through your fingers, out through your toes, and then you sit as a human being, alive, with very little development, as it were, of any of the organs, and they don't matter, because you're interested in life, and this time it happens to be expressed in a very simple form. Then it is possible that at such a time, someone or something could be, as it were, present, looking at me, and here I sit and I am expecting, I'm hoping, I wish that something could come to me. If it comes, am I ready, am I actually willing to let it come, and let it become demanding, because I know if I allow God to come and see me, he will tell me certain things that I have to do, and if I'm not prepared for that, it's far better not to pray to him. If I pray by means of this quietness, relaxation, draining, sensing the existence of myself as a body, plainly a body, simple a body, just breathing, in that state, I don't even matter there; I don't use my thoughts. They're there and I know it, sufficient for the maintenance of myself but no meditation because then I start to interfere with my simplicity, and in meditation I many times think that God is meditating for me. Many times I know I'm meditating against him, because I don't allow him to enter into my openness. My meditation prevents me from being open because I become active with my mind, sometimes my feeling, and it is not at all possible for God to come in then, because when he comes by and he sees me and I'm so-called meditating or busy in some way or other, he says, what's the matter, why did you call me? You're already busy with your own affairs; you don't want to hear from me and he goes by because he's not interested in anyone even to that extent so active. But if on the other hand I can show that I'm really ready to find out what he will tell me and I'm not interested

even in telling him what I'm thinking about or feeling about, he will pause a little. He might look at me so that maybe I could come to you, but maybe you ought to Work a little more. Maybe you're not as ~~much~~ yet not ready. Maybe if I told you what to do, maybe you don't want to do it yet. Of course if I would hear that, I would say, but ~~my~~, why why wouldn't I ~~I'm on time~~. I'm telling you God, I want to do it, whatever you tell me. And I say no, you won't because I will ask you something and you won't to able to do it. Oh, I would say, of course I will. He said, all right, lose yourself and then I know that he is telling me something ~~whether I~~ because I know I cannot. You remember the story of Joseph of Armadea and Jesus and how it was impossible for a rich man to go through the eye of a needle. And he couldn't do it and he had to leave, because he could not fulfill the requirements which was placed on him. So you see together with these desires of wishing to grow up and really becoming a man, we don't know yet what kind of payment that has to be extracted, and it is not that I'm unwilling to pay or I don't know what to pay and it is put to me bluntly, lose yourself, I cannot put enough in my own place so that I still feel I can remain alive, and when that question is asked and I say, oh no I cannot, it is a result of my own wish for self — protection. As long as I want to keep on believing in myself as this kind of a crystalized form, walking on Earth, and as long as I believe and I must in that what is me on this Earth has a certain task to fulfill, then I cannot ask God to take me away from here, or I cannot even ask him to come with me, because immediately he ~~will~~ would ask, are you Working on your karma? Do you understand why you are here? Now, on Earth, in this way, from such and such parents? Have you any idea of your life, how it is connected continuously with that

what was previous and that what will continue to exist as life for which temporarily at least you have a certain responsibility. Do you know anything about the reasons why you happen to be on this Earth? And don't you see that the obstacles which are in your way when you are quite sincere in wanting to fight for your freedom, that they have a definite meaning which ~~at least,~~ are placed in--on your road to overcome them, because you have not as yet been successful in overcoming all obstacles before you can reach a state of freedom, implying by that that what you are doing now, perhaps you could of done before, and logically that what you are doing now, you don't have to do again afterwards. You see this is the naming of freedom. I see the bondage and I Work for an understanding of that bondage and gradually a losening up of such bonds of my human nature, and not knowing exactly if the life that I represent is satisfied with just the ~~two~~ few little bondages which exist now in my life at the present time on Earth, and maybe there are other requirements which I would say are necessary for the school of life, because life itself also has certain attributes of existence besides the three omni ideas. It has an ideal of an existence of it's own. It has an idea of a task it ~~has~~ having a task to fulfill because it was put in a form. It has an idea that it has to be cleansed because of the different crystalizations in which it has appeared, and it has an idea that although the form ~~is~~ was required as a result of an involutionary law, that the final say about the condition of my life, will be left to the possibility of an evolutionary scale of progress towards the Sun absolute and that at each step which we indicate by means of a scale, a tonal scale, or the law of Heptaparaparshinokh, at each step

there is a possibility of a realization of being more aware and closer to God or the understanding of him, and also the intentional wish for a purification of that what is my density. Each step on that road of evolution is marked by obtaining that what is needed for the next development and the throwing away of that what I have HAD already extracted, and so the progress that ought to take place at any time of the ~~ere~~ ray of creation wherever such rays go from, we simply say the center of the universe to the extreme expansion of anything in space and time. It doesn't MATTER where at what place this particular form of life happens to be. It always will be in a crystalized form, and it always will have to solve the question how to disolve the form.. So one sees one's life on a much larger basis, and this what is life on this Earth is only a temporary affair, but a very important one, because if I fail now I may have to come back. If I don't Work at all I ~~'ll~~ come back as recurrence. If I Work only a little or if I by accident have had moments of an awareness and, you might say, of an objective nature, then I will not have to come back as recurrence, but I may definitely have to come back as a reincarnation and maybe STILL on this Earth. And if I Work I may not have to come back to this Earth, but I may have to Work and continue so-called to Work, that is to be active in accordance with the requirements of life itself. You understand activity? When we say actively making an effort, you join with nature, in the sense that representing life, life must remain in activity and cannot stand still. The universe is made up of currents which are balanced with each other, and one has to learn to understand which particular current or influence is at any one time indicated by me as a result of receiving them, of that what I am then, and to what extent this condition of mine can be understood

further if I want to change the rules of ordinary Earth and Nature into rules of another law belonging to a spiritual world. Let me say that differently. We all belive in, more or less in Astrology and in drawing a horoscope and a chart and we have some knowledge of what takes places when the different signs in the planets and the sun and the rising sign and the moon , of course indicate what particular horoscope we are ~~li~~ living under and what we are as such human beings. Of course we study that from the standpoint of this Earth because we ~~are~~ assume in such cases that the Earth is the center of ourselves and quite definitely on Earth that is the case, because our body is the center of our life. The other two are only potential and a little bit actual but not sufficient even to give us a mark and our body in most cases determines what we are going to do. It is so obvious that there is such a power of the body, because the other organs are limited to the existence within a body and they are dependent on the existence of the body. And so when there is a little ~~bit of a~~ descrepency between what one wishes and the other and one say all right, I don't like this body, the body says okay go ahead~~k~~, where are you going? You cannot live without me. You cannot have a feeling somewhere else. You are a part of my personality. So then the mind says I strike. I don't want to think. And the body says it's all right, I can manage without you thinking. I can still remain alive. At the same time, if you think that you can force me to do something that I don't want, I will strike. So the body says I'm going to on a hunger strike because talking to the mind as if I don't like you and the feeling I don't like. So I am now a body ~~and~~ But I'm striking, so I reduce the condition of my body. My mind starts to get a little worried because I get thinner and thinner and my feeling

says oh my God what am I going to do because I do need the body really for the expression of my feeling and if there is no body I don't know how to live, and the body says, that's all right, you'll find out, you know you cannot live without me. And so the body continues to go hungry and it shrivels up more and more and the mind cannot function because the mind, of course, it doesn't even receive enough blood, and the feeling is terribly upset because it cannot talk. Who wins? Quite logically the body wins out and the mind submits and the feeling submits. That is the condition of what we call a geo-centric configuration of a horoscope.

WILL WE PUT ANOTHER ONE IN ?

(Tape Runs Off)

END TAPE

Transcribed Rita Herman